Magazine of Majlis Ansarullah UK

ANSARUDDIN

SEPTEMBER/OCTOBER 2024 | TABOOK/IKHA 1403HS | RABI AL-AWWAL/ RABI AL-THANI 1446 | VOL.21 NO.5

مَنْ بَنٰى مَسْجِدًا لِلّٰهِ
بَنَى اللّٰهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ

He who builds a mosque for Allah, Allah would build a house for him like it in Paradise.

[Sahih Muslim, Hadith:533]



وَسِّعْ مَكَانَكَ

"Enlarge you House"

Revelation, Promised Messiah (AS)

Cardiff Mosque

A Project of Majlis Ansarullah UK



'whoever built a mosque, (Intending Allah's Pleasure) Allah would build for him a similar place in Paradise.'

(Al Bukhari: 450)

Donation for "Cardif Mosque"

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Visit website for more details:

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All other members of Jamaat can also participate in this financial sacrifice by making their donations, Online Chanda Portal. https://chanda.org.uk

بسم الله الرحمن الرحيم

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اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.
I solemnly promise that I shall endeavour till the end of my life for the consolidation and propagation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall urge all my children to remain true to Khilāfat Ahmadiyya. Insha'Allah

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SELECTED VERSES FROM THE HOLY QURAN

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اَمَرَ رَبِّيْ بِالْقِسْطِ وَ اَقِيْمُوْا وُجُوْهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّ ادْعُوْهُ
مُخْلِصِيْنَ لَهُ الدِّيْنَ ۬ كَمَا بَدَاَكُمْ تَعُوْدُوْنَ ﴿۳۰﴾ فَرِيْقًا هَدٰى وَ فَرِيْقًا
حَقَّ عَلَيْهِمُ الضَّلٰلَةُ اِنَّهُمُ اتَّخَذُوا الشَّيٰطِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ اللّٰهِ وَ
يَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ ﴿۳۱﴾ يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ
مَسْجِدٍ وَّ كُلُوْا وَ اشْرَبُوْا وَ لَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ﴿۳۲﴾

In the name of Allah, the Gracious, the Merciful.

"Say, 'My Lord has enjoined justice. And fix your attention aright at every time and place of worship, and call upon Him, making yourselves sincere towards Him in religion. As He brought you into being, so shall you return.' Some has He guided, and as for others error has become their desert. They have taken evil ones for friends to the exclusion of Allah, and they think that they are rightly guided. O children of Adam, adorn yourselves at every time and place of worship with garment of fear of Allah, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds."

[Surah al-AL-A'raf, Ch. 7: V. 30-32]



Selected Saying of the Holy Prophet ﷺ

Hadith

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

اَنَّ عُثْمَانَ بْنَ عَفَّانَ، اَرَادَ بِنَاءَ الْمَسْجِدِ فَكَرِهَ النَّاسُ ذٰلِكَ۔ فَأَحَبُّوْا اَنْ يَّدَعَهٗ عَلٰى هَيْئَتِهٖ۔ فَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ: "مَنْ بَنٰى مَسْجِدًا لِلّٰهِ بَنَى اللّٰهُ لَهٗ فِي الْجَنَّةِ مِثْلَهٗ".

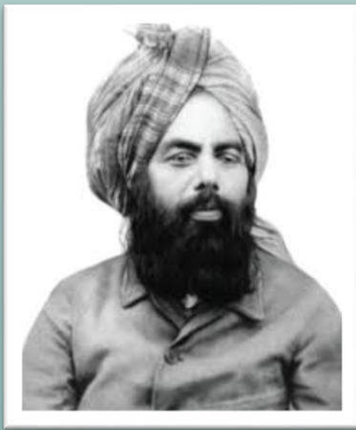
When 'Uthman b. 'Affan intended to rebuild the mosque (of the Prophet) the people did not approve of it. They liked that it should be kept in the same state. Thereupon he said: I heard the Messenger of Allah (ﷺ) say: **He who built a mosque for Allah, Allah would build a house for him like it in Paradise.**

[Sahih Muslim, Kitāb-ul-Masājid wa Mawāzi-ul-Ṣalāh, Chapter: Fazle Bina'ul-Masājid. Hadith #533]

Selected Writings of

the Promised Messiah & Mahdi

Hazrat Mirza Ghulam Ahmad Qadiani عليه السلام



Importance of Building Mosques

The Promised Messiah عليه السلام said:

"If you want Islam to progress build a mosque. Wherever our Jamaat is established, a mosque should be built. Our Jama'at's progress is founded on the construction of mosques. If there are only a few Muslims in a village or a city, build a mosque with good intentions and God will bring more Muslims to that place. It is not mandatory that the mosque be embellished or be a brick building. Wall off a piece of land and build a room with a thatched roof..."
(*Malfoozat* Vol 7, p. 119 1984 Edition)

The Promised Messiah عليه السلام said:

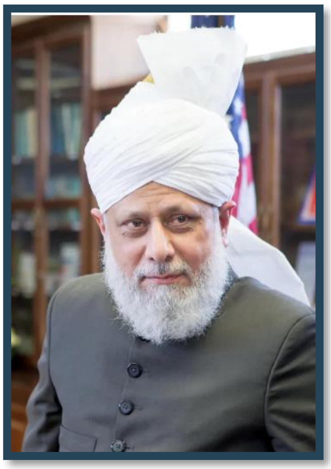
"A mosque is not just a place to gather for the five daily prayers. Rather, it is the house of Allah where hearts are cleansed, and the remembrance of God takes precedence over all worldly matters."
(Malfoozat, Vol. 3, p. 231)

The Promised Messiah عليه السلام said:

"Mosques are the true symbols of Islamic brotherhood. When a person enters a mosque, all distinctions of wealth, status, and lineage are set aside. The mosque is the place where all Muslims stand as equals before their Creator, united in their purpose to worship Him."
(Malfoozat, Vol. 1, p. 381)

Sayings of His Holiness,

Hazrat Mirza Masroor Ahmad,
Khalifatul Masih V أيده الله تعالى بنصره العزيز



An Excerpt from the Friday Sermon
Delivered on October 21, 2018 from Baitul Aafiyat Mosque.

Hazrat Mirza Masroor Ahmad أيده الله تعالى بنصره العزيز said:

"Now this Mosque has been inaugurated, the responsibilities of all those who associate themselves to it have become even greater in regards to fulfilling the rights of God and the rights of the creation of God. Only when you fulfil both these responsibilities will you be the recipients of the constant love of Allah the Almighty."

Hazrat Mirza Masroor Ahmad أيده الله تعالى بنصره العزيز continued:

"When we ardently seek to fulfil the true purposes of building a Mosque, we will see the blessings and benefits of the Mosque in this very life. Our children and future generations will remain attached to their faith and we will be those who enlighten the locals of the true peaceful message of Islam. We will become those who will establish the Oneness of God and will spread the message of the Holy Prophet Muhammad (peace and blessings be upon him) across the globe."

A Lesson in Unity

Translation of an Urdu poem by

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi,^{as}

Founder of the Ahmadiyya Muslim Community.

[Selected Urdu Poems of the Promised Messiah^{as}, p.95]

He sees it why do you attach your hearts with strangers? *What do you find in the idols that He does not have?*	وہ دیکھتا ہے غیروں سے کیوں دِل لگاتے ہو جو کچھ بتوں میں پاتے ہو اُس میں وہ کیا نہیں
We pondered over the sun but did not find that light *When we saw the moon, it too, was not like the Belovèd.*	سورج پہ غور کر کے نہ پائی وہ روشنی جب چاند کو بھی دیکھا تو اُس یار سا نہیں
He is One, Unique and Immortal. *All are subject to death but He does not perish.*	واحد ہے لاشریک ہے اور لازوال ہے سب موت کا شکار ہیں اُس کو فنا نہیں
All good lies in attaching your heart with Him *Pray seek only Him, friends, there is no loyalty in the idols.*	سب خیر ہے اسی میں کہ اس سے لگاؤ دِل ڈھونڈو اسی کو یارو! بتوں میں وفا نہیں
Why do you attach your hearts with this place of torment? *This place is like Hell it is not a home in a garden.*	اِس جائے پُرعذاب سے کیوں دِل لگاتے ہو دوزخ ہے یہ مقام یہ بستاں سَرا نہیں

The Efforts for Building Mosques in the UK: *A Beacon of Faith and Community*

The mosque holds a central place in Islamic teachings, serving as the heart of the Muslim community. In the Holy Qur'an, Allah states: "The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, and observe prayer and pay the Zakat and fear none but Allah. It is they who are expected to be on true guidance." (Surah At-Tawbah, 9:18). This verse underlines the significance of mosques not just as places of worship but as community centers that uphold the core values of Islam.

In the United Kingdom, the Ahmadiyya Muslim Community, particularly the Majlis Ansarullah, has made significant contributions towards the establishment, maintenance, and expansion of mosques. These efforts are not merely about constructing physical buildings but are emblematic of a deep-rooted desire to spread the message of peace, love, and unity that Islam stands for.

Mosques as Centers of Spiritual and Social Growth

The Promised Messiah, Hazrat Mirza Ghulam Ahmad عليه السلام, founder of the Ahmadiyya Muslim Community,



emphasized the importance of building mosques as a means to propagate true Islamic values. He stated: "The construction of mosques is a crucial aspect of spreading the message of Islam. Through mosques, the light of Islam will reach every corner of the world." (Malfoozat, Vol. 4, p. 67).

The UK has witnessed a remarkable increase in the number of mosques established by the Ahmadiyya Community. These mosques not only cater to the spiritual needs of the community but also serve as venues for interfaith dialogue, charity events, educational programs, and social services, reflecting the true essence of Islam as a religion that serves humanity.

A Legacy of Dedication and Sacrifice

The establishment of mosques in the UK by the Ahmadiyya Community is a testament to the dedication and sacrifices of its members, especially the Majlis Ansarullah, whose elders have played a pivotal role. The Prophet Muhammad ﷺ highlighted the spiritual reward for those who build mosques: “Whosoever builds a mosque for the sake of Allah, Allah will build for him a house in Paradise.” (Sahih Muslim, Book 4, Hadith 1085).

The Fazl Mosque, the first mosque built in London in 1926, stands as a historic symbol of the Ahmadiyya Community's commitment to establishing the message of Islam in the West. Funded entirely by the financial sacrifices of community members, it was built under the direct guidance of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad رضي الله عنه, the second Caliph. The mosque served as the UK headquarters for the Ahmadiyya Muslim Community and became a focal point for interfaith dialogue, humanitarian efforts, and religious education.

Nasir Mosque, Hartlepool: A Symbol of Unity and Service

The Nasir Mosque in Hartlepool, completed in 2005, is one of the mosques significantly funded by Majlis Ansarullah UK. The mosque stands as a beacon of the community’s efforts to foster unity, spirituality, and service in the North East of England. Ansarullah members contributed not only financially but also through their physical labor and organizational skills, making this mosque a center of spiritual and social activities for the local community.

Baitul Raheem Mosque, Cardiff: A Call for Support

Currently under construction, the Baitul Raheem Mosque in Cardiff is another project being largely funded by Majlis Ansarullah UK. This mosque represents a significant milestone in the community’s ongoing efforts to expand its presence in Wales. The mosque is expected to serve as a hub for community activities, interfaith dialogue, and outreach programs that promote the true, peaceful teachings of Islam.

The Promised Messiah عليه السلام encouraged his followers to participate in building mosques, stating: “The purpose of a mosque is not just to pray, but it is a means of inviting people towards Allah and creating a spiritual environment.” (Malfoozat, Vol. 2, p. 241).

In keeping with this guidance, the Baitul Raheem Mosque aims to serve as a center for spiritual growth and community service.

Members of the community are encouraged to continue supporting this noble cause through financial contributions and voluntary efforts. The construction of the Baitul Raheem Mosque is not just a physical endeavor but a spiritual investment that will yield rewards in this life and the hereafter. Ansarullah UK’s commitment to this project reflects their desire to uphold the tradition of service and sacrifice that the Ahmadiyya Community is known for.

Promoting Peace and Service through Mosques

The role of the mosque extends beyond worship. The Holy Prophet Muhammad ﷺ used mosques as centers of community welfare, education, and social justice. This tradition is upheld by the Ahmadiyya Muslim Community in the UK, where mosques serve as venues for feeding the homeless, hosting blood donation drives, and providing free health checks and support services to the local communities.

Hazrat Mirza Masroor Ahmad (atba), the fifth Caliph of the Ahmadiyya Muslim Community, has repeatedly emphasized the role of mosques in promoting peace and serving humanity. He stated: "We seek to spread Islam not by force or compulsion but through love and compassion. Our Community and our Mosques fulfill those purposes for which the Holy Kaabah was built – to spread peace in the world. Our Mosques are beacons of light that illuminate their surroundings." (21 Nov 2015 on inauguration of the Baitul Ahad Mosque Nagoya Japan)

The establishment of mosques is a means to showcase Islam's true message of peace, countering negative stereotypes and fostering interfaith harmony. The annual Peace Symposiums hosted at Baitul Futuh and other mosques are prime examples of how these sacred spaces are used to build bridges between communities, welcoming people of all faiths and backgrounds.

The Vision of the Promised Messiah عليه السلام and the Future of Mosques in the UK

The Promised Messiah عليه السلام envisioned mosques as the starting points for the spiritual reformation of mankind. He declared: "The purpose of a mosque is not just to pray, but it is a means of inviting people towards Allah and creating a spiritual environment." (Malfoozat, Vol. 2, p. 241). This vision continues to inspire the Ahmadiyya Community as it builds more mosques across the UK, each one serving as a beacon of faith and a testament to the community's dedication.

As the community grows, so does its commitment to building more mosques. The Majlis Ansarullah, with its experience, wisdom, and unwavering faith, continues to be at the forefront of these efforts. Their sacrifices, both financial and physical, embody the spirit of service that the Promised Messiah (as) instilled in his followers.

Conclusion

The efforts to build and maintain mosques in the UK by the Ahmadiyya Muslim Community, particularly through the work of Majlis Ansarullah, are more than just construction projects. They represent a deep commitment to spreading the true message of Islam—peace, love, and service to humanity. The mosques stand as monuments to faith, perseverance, and the unwavering dedication of those who strive in the way of Allah.

The ongoing construction of the Baitul Raheem Mosque in Cardiff is a reminder of the continuous need for support. Members are encouraged to contribute generously to this noble project, ensuring that the legacy of building mosques for the sake of Allah continues.

As the Holy Qur'an beautifully states: "And who is more unjust than he who prevents the name of Allah being glorified in Allah's mosques?" (Surah Al-Baqarah, 2:115). The Ahmadiyya Community's continued efforts to build mosques in the UK ensure that the name of Allah is glorified, and the light of Islam shines brightly in every corner of society.

May Allah enable us to continue this noble mission with sincerity, dedication, and a spirit of service. Ameen.

History Majlis Ansarullah UK

(Shakil Ahmad Butt, Incharge History Project/ Naib Sadr Ansarullah UK)

Part 2

After study of the four editions of the History of Majlis Ansarullah Pakistan and Weekly Al-Fazl and Daily Al-Fazl Rabwah Pakistan shows that during the caliphate of Hazrat Khalifatul-Masih al-Sani رضی اللہ عنہ, the Ansar was sent the plan of action by the missionary incharge in foreign countries under the Majlis Ansarullah Markzia. And the missionary incharge was in the position of Vice President Ansarullah. Also, visits were made to foreign countries under the central authority. During the caliphate of Hazrat Khalifatul-Masih IIIرحمہ اللہ, Zaeem-e-A'la and Nazim-e-A'la were appointed to work in many ways in the Majlis established in foreign countries.

In 2021, Hazrat Ameerul Momineen Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز asked this humble servant about my responsibilities as Naib Sadr in an online meeting with the National Amila on 13th June 2021. I requested for dua, then Hazoor-e-Anwar ایدہ اللہ تعالیٰ بنصرہ العزیز inquired and also guided. Hazoor said that your history should start from the time when the first Zaeem A'la was appointed in UK, when Hazrat Khalifatul Masih III رحمہ اللہ used to come here, he used to hold meetings with Ansarallah as well.

So when this has been examined, it is found that Zaeem-e-A'la was appointed to supervise the Majlis of London and Nazim-e-A'la was appointed for the Majlis of the whole of England. On September 26, 1971, Maulana Abdul Kareem Sahib, former Muballigh of Sierra Leone, was appointed as the Zaeem-e-A'la of London and the first Amila approved, the members of which were:

Ghulam Ahmad Chughatai Sahib (Mumtazim Amoomi)

Sheikh Mubarak Ahmed Sahib (Muntazim Tarbiyyat)

Chaudhary Hidayatullah Bangvi Sahib (Muntazim Khidmat-e-Khalq)

Mubarak Ahmed Saqi Sahib (Muntazim Islah-o-Irshad)

Khawaja Bashir Ahmed Sahib (Muntazim Taleem)

Bashir Ahmad Hayat Sahib (Muntazim Maal)

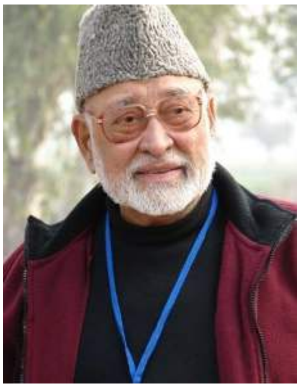
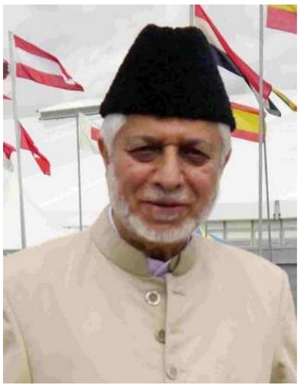
Nazir Ahmad Dar Sahib (Muntazim Zehanat/ Sehat-e-Jismani)

In 1971, Sahibzada Mirza Mubarak Ahmad Sahib, President of Majlis Ansarullah Markzia Rabwah, felt the need to organise subsidiary organizations also in UK, so Bashir Ahmad Khan Rafiq Sahib, Imam of Masjid Fazal, London, was appointed Vice President of Majlis Ansarullah for UK, It was for the first time that outside Pakistan a vice president was appointed. Later, the following new rule was made.

Hazrat Khalifatul Masih III رحمہ اللہ تعالیٰ , approved the following new Rule No. 201 in the Constitution on May 9, 1979.

"The missionary in-charge of a country outside Pakistan will be the vice-president of Majlis Ansarullah in that country."

Vice Presidents for Ansarullah UK

		
Maulana Bashir Ahmad Khan Rafiq Sahib (Imam Mosque Fazal London) Vice President Ansarullah for UK 1971 -1979	Maulana Sheikh Mubarak Ahmad Sahib (Imam Mosque Fazal London) Vice President Ansarullah for UK 1979 to November 1983	Maulana Ataul Mujeeb Rashid Sahib (Imam Mosque Fazal London) Vice President Ansarullah for UK November 1983 to January 1987

In 1979, the Vice President for UK was Imam Bait-ul-Fazl Maulana Sheikh Mubarak Ahmad Sahib. From January 1980, Chaudhry Hidayatullah Sahib Bangvi and after Bangvi Sahib went on leave in June 1981, Chaudhry Anwar Ahmad Sahib Kahlon performed the duties of Nizamat-e-A'la.

(Tareekh Ansarullah Pakistan Vol. 2 Page 414)

In England, the Vice President of the Majlis Fazl Mosque was Maulana Sheikh Mubarak Ahmed Sahib, after whom Maulana Ata ul-Mujeeb Rashid Sahib, the Imam of Fazal Mosque, performed these duties from November 1983. Later, Chaudhry Anwar Ahmad Sahib Kahlon performed the duties of Nizamat-e-A'la. From 1983 to 1985, Chaudhry Hidayatullah Bangvi Sahib was the Nazim-e-A'la again. From May 1985, Khawaja Rashiduddin Qamar Sahib and from August 1986 to November 1989, Muhammad Aslam Javed Sahib was the Nazim-e-A'la.

(Tareekh Ansarullah Pakistan Vol. 3 Page 947)

Honorary Members of Ansarullah Central Committee (1979 - 1982):

1979 - 1982: Hazrat Chaudhry Muhammad Zafarullah Khan Sahib (London) served as an Honorary Member.

1980 - 1981: Dr. Abdus Salam Sahib (London), Nobel laureate, served as an Honorary Member.

Each year, the President of Ansarullah proposes the Majlis-e-Amila, which is then submitted to Hazrat Khalifatul Masih for approval. After approval, the members present their department schemes for guidance from the President.

(Source: Tareekh Ansarullah Pakistan, Vol. 2 Page 240)

Brief report of Majalis Bairon (Majalis outside Pakistan)

Before 1989, the head office of Ansarullah International was in Rabwah and the President of Majlis Ansarullah Central was also responsible for the establishment, awareness and training of Majlis and the organisation of Ansar outside Pakistan, spread around the world, the establishment of Majlis Ansarullah, the appointment of officials. And the proper execution of organizational affairs came under his purview.

The President of each era made tireless efforts for the organization of Majlis Ansarullah Bairon (Outside Pakistan) according to their own circumstances. A valuable and useful increase in these efforts took place during the presidency of Hazrat Sahibzada Mirza Tahir Ahmad Sahib. Hazrat Sahibzada Sahib reviewed the

performance of Majlis Bairon (Outside Pakistan) and set a target for its increase.

The Leadership Majalis Bairon reorganized the Majalis in the light of the instructions and guidance of the Honorable President, corresponded with them and obliged them to send their monthly and annual performance reports regularly to the the President. In this way, there were effects of improvement in the work.

A significant increase in the performance of Majalis Bairon took place in 1981 when, on the request of the President, Hazrat Khalifatul Masih III رحمہ اللہ تعالیٰ granted permission to the Vice President Chaudhry Hameedullah Sahib, to visit foreign countries. Chaudhry Sahib visited nine countries in a short period of two months and tried to improve the situation by reviewing the organisation and performance of the Majalis.

The detailed history of this visit has been recorded in Volume II of Tareekh Ansarullah Pakistan. After Hazrat Sahibzada Mirza Tahir Ahmad Sahib, this development continued during the presidency of Chaudhry Hameedullah Sahib.

The following three issues should be kept in mind in connection with Majalis Bairon (Majalis outside Pakistan).

1- Hazrat Khalifatul Masih III رحمہ اللہ تعالیٰ approved this rule in 1979 that "the missionary in charge of a country outside Pakistan will be the vice president of Majlis Ansarallah in that country."

2- Hazrat Khalifatul Masih IV رحمہ اللہ تعالیٰ established a committee in 1984, which was given the task, (Muballigh incharge in countries outside Pakistan (who was also the vice president of the country for Ansarullah and Khuddam-ul-Ahmadiyya) in the last few years. In many countries Muballigh in charge was no more the Amir of the country, but some other members have been appointed as the Amir,) so the committee should consider and submit a report that the Amir should be appointed as the vice president of the auxiliary-organizations or the Muballigh in charge in any country. Or any other way should be adopted. On the report of the committee, Hazoor-e-Anwar approved the removal of the position of Vice-President of the country from Majlis Ansarullah outside Pakistan, so there were changes in the relevant rules which came into effect on December 5, 1987 as a part of the Constitution.

3- Hazrat Khalifatul Masih IV رحمہ اللہ تعالیٰ in November 1989 issued the system of presidency for Majlis Ansarallah in each country, like other organizations, thus now the Ansar of each country are performing their duties under separate supervision.

(Tareekh Ansarullah Pakistan Vol. 3 Page 941-942)

Hazrat Khalifatul Masih V ايده الله تعالى بنصره العزيز said:

The Promised Messiah عليه السلام guided us on how to purify our faith and to make it exclusively for God Almighty. At one place, describing this, he writes:

"It is written in the Holy Quran: اُدْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ

'Pray unto Him, being sincere to Him in religion' (Surah al-A'raf, Ch.7: V.30).

One should remember God Almighty and ask for His blessings with sincerity. One should possess sincerity, virtue and turn to Him in such a manner that He alone is the Lord and the true God."

[Friday Sermon 17th May 2019]

RIGHTEOUS SERVANTS

By Belaid Abdessalam Jheengoor
Majlis: Surbiton, Masroor Region

(This Essay got first position in Annual Essay Writing Competition 2024, conducted by Qiadat Taleem, Majlis Ansarullah UK.)

The first step towards becoming a ‘Righteous Servant’ is laid out in Surah Al-Anbiya (Chapter 21) verse 106 which emphasises the acceptance and obedience towards the Holy Prophet Muhammad ﷺ and the Promised Messiah عليه السلام. Only then can one “strive to become such servants of Allah who are regarded as righteous in His sight. Allah’s promises to us are conditional upon our good deeds; fulfilling the rights of Allah, fulfilling the rights of His creatures, and striving to follow His commandments. By fulfilling these conditions, we will then regain the Sacred Land,”

(Hazrat Khalifatul Masih V [aba], Al Hakam ,23rd November 2023)

As promised in Surah Al-Anbiya verse 106.

وَلَقَدْ كَتَبْنَا فِي الزَّبُوْرِ مِنْۢ بَعْدِ الذِّكْرِ اَنَّ الْاَرْضَ يَرِثُهَا عِبَادِيَ الصّٰلِحُوْنَ

Translation: ‘*And already have We written in the Psalms of David*, *after the exhortation*, *that My righteous servants shall inherit the land*’. (Ch.21:V.106)

This Quranic verse offers a powerful message: the inheritance of the land by the ‘Righteous Servants’. Given the ongoing conflict in Israel and Gaza, this verse holds significant contemporary relevance.

While Ch.21:V.106 speaks of ‘Righteous Servants’ inheriting the land, it does so without mentioning a specific religion or ethnic group. However, this essay argues that ‘Righteous Servants’ are those who obey Allah the Almighty and follow the Holy Prophet of Islam, Muhammad ﷺ as evidenced in the Holy Quran Surah An-Nisa Chapter 4 verse 70. And in this era, they are the followers of his Deputy, the Promised Messiah عليه السلام. Ch.21:V.106 directly connects to the grand prophecy of the revival of Islam and its ultimate triumph over all religions led by the Promised Messiah عليه السلام and his successors (*Khulafa*) in the Latter Days.

The word الارض (‘the land’) in Ch.21:V.106 refers to Palestine, encompassing the territory before partition and the creation of Israel (as shown on the UNSCOP map). While its borders have been unclear, Jerusalem has always been central. This land, often referred to as the Promised Land in the Bible, holds deep religious significance for the Abrahamic faiths: Judaism, Christianity, and Islam.

Due to the complexities surrounding historical, geopolitical, and Biblical boundary definitions, the essay uses ‘The Land’, ‘Holy Land’, ‘Promised Land’, ‘Sacred Land’, and ‘Palestine’ to refer to the pre-Israel area (with Jerusalem as its core city).

Hazrat Khalifatul Massih V (aba) reminds us about a grand Quranic prophecy

A recent *Waqifat-e-Nau* Belgium Virtual *Mulaqat* on 19 November 2023, drew our attention to these significant Quranic prophecy in Ch.21:V.106.

In response to a question regarding the timeline for the righteous to inherit the Holy Land and the establishment of lasting peace amidst the ongoing hardships faced by Palestinians, Hazrat Khalifatul Masih V ايده الله تعالى بنصره العزيز drew our attention to this prophecy: ‘*righteous servants shall inherit the land.*’

Hazrat Khalifatul Massih V ايده الله تعالى بنصره العزيز provided historical context and outlined the conditions necessary for this

prophecy's fulfillment by referencing various verses from Surah Al-Anbiya and Surah Bani Isra’il in the Holy Quran. These verses have been extensively discussed by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul Masih II رضي الله عنه in *Tafsir-e-Kabir*.

(Hazrat Khalifatul Masih V[aba], Al Hakam ,23rd November 2023)

Fundamental Points

The following fundamental points relating to the ‘Righteous Servants who shall inherit the Holy Land’:

- **The Holy Land:** This section describes the historical and religious significance of the Holy Land and explores the reasons for the rise and fall of past nations who held control over it. It serves to provide context for the importance of inheriting the Holy Land.
- **Attributes of the Righteous Servants**: This section delves into the characteristics that these individuals must possess, drawing from the Holy Quran, *Ahadith,* writings of the Promised Messiah عليه السلام and the *Khulafa.*
- **Deeds of the Righteous Servants**: We are to become so by following the Imam of the Age, the Promised Messiah and Imam Mahdi (as) - the Most Ardent and Truest of all Lovers of the Holy Prophet Muhammad (saw).
- **Rewards for the Righteous Servants**: This section discusses the blessings and benefits bestowed upon ‘Righteous Servants’.
- **Responsibilities of Ahmadi Muslims**: This section outlines the specific duties and obligations Ahmadi Muslims have regarding the concept of ‘Righteous Servants’ and potentially their role in inheriting the Holy Land.

The Holy Land and the Rise and Fall of Bani Isra’il: Two Divine Punishments

Hazrat Ibrahim (Abraham) (as) c.2,000 – c.1,500 BCE	Hazrat Moosa (Moses) (as) c.1,400 – c.1,201 century BCE	Hazrat Dawood (David) (as) c.1,000 BCE	Hazrat Suleiman (Solomon) (as) c.975 – c.926 BCE
Abraham عليه السلام travelled from Mesopotamia (present-day Iraq, Syria and Turkey) to the land of the Canaanites (present-day Palestine). Abraham's عليه السلام son Isaac عليه السلام and grandson Jacob عليه السلام resided in the region. The 12 sons of Jacob عليه السلام (Joseph عليه السلام is one of them) led separate tribes, collectively known as the Bani Isra'il.	The 12 tribes resided in Egypt for 400 years until Moses عليه السلام was sent to liberate and took them on a journey to the Promised Land (Ch.2:V.50-51). After a passage of 40 years in the wilderness, the Bani Isra'il finally conquered the Promised Land under the leadership of Joshua bin Noon. It appears from the Bible that the Jews had become very powerful nation after Moses عليه السلام.	Under David عليه السلام, the second Israelite King, all the tribes of Israel became united and organised into a powerful nation. Jerusalem became the capital city. David عليه السلام suffered great hardships and privations The curse of David عليه السلام (**Ch.5:V.79**) resulted in the Israelites being smited by King Nebuchadnezzar.	After the reign of David عليه السلام the mantle of kingship was passed on to his son Solomon عليه السلام, who was a great monarch and a wise judge. During Solomon's عليه السلام era, secret societies quietly emerged (Ch.2:V.103), splitting the territory between northern (10 tribes) and southern (2 tribes). The first Temple was built by Solomon عليه السلام.

Ch.5:V.79

- *‘Those amongst the children of Israel who disbelieved were cursed by the tongue of David, and of Jesus, son of Mary. That was because they disobeyed and used to transgress.’*

First Divine Punishment 587 BCE

- King Nebuchadnezzar conquered and destroyed Jerusalem and took the Israelites in captivity in Babylon (present-day Iraq).
- Solomon's Temple was destroyed.
- Ch.2:V.103
- Ch.2:V.260 to 261
- **Ch.17:V.5 to 7**

Rise Again 545 - 516 BCE

- Jews fared well in exile in Babylonia.
- About 545 B.C. the Jews made secret agreement with Cyrus, King of Media and Persia to conquer Babylon.
- 539 B.C. Babylon surrendered without resistance.
- Large body of Jews returned to Jerusalem and rebuilt the Temple.

Second Divine Punishment 70 CE

- The Jews persecuted Jesus عليه السلام and sought to kill him. As a result, Jesus (as) cursed them (Ch.5:V.79).
- Consequently, the Jews were inflicted by a second divine punishment.
- In 70 A.D. the Roman forces under Titus, who captured and devastated Jerusalem, and profaned and destroyed the Second Temple (Ch.17:V.8). All that remained was the Western Wall known as the Wailing Wall.

Ch.17:V.5 to 7

'And We revealed to the children of Israel in the Book, saying, 'You will surely do mischief in the land twice, and you will surely become excessively overbearing.'

'So when the time for the first of the two warnings came to be fulfilled, We sent against you some servants of Ours possessed of great might in war, who penetrated deep into parts of your houses, and it was a warning that was bound to be carried out.'

'Then We gave you back the power against them, and aided you with wealth and children, and made you larger in numbers.'

Control of the Holy Land – Islamic Era: Supremacy of Muslims

Pre-Islamic Era

- During the early centuries, Palestine was under Roman administration.
- Jews were expelled from Jerusalem.
- The Byzantine Empire (400 CE) emphasised the Christian identity, marked by construction of churches and significant pilgrimage to Jerusalem.

Hazrat Umar (رضي الله عنه)

- Hazrat Umar رضي الله عنه conquered the Holy Land and on the deserted site of Solomon's Temple built the Al-Aqsa Mosque.

Crusades 1099 to 1190

- The Crusades were a series of religious wars by European Christians and the best known are the military expeditions to the Holy Land.
- Muslims lost control of the Holy Land for a short period 1099 to 1187 A.D.

Salah-ud-Din Yusuf ibn Ayyub 1187 CE

- Saladin (Sultan of Egypt and Syria) defeated the Crusaders and conquered Jerusalem in 1187 CE.
- Saladin invited the Jews to return to Palestine.

Control of the Holy Land – Islamic Era:
Two Divine Punishments

Fall of Baghdad 1258 CE | The Ottoman 1517 CE | November 1917 Balfour Declaration | November 1918 End of World War I | Creation of Israel May 1948

First Punishment

- Under the direction of Halaku Khan the Mongols destroyed Baghdad, which was the seat of the Abbasid Caliphate.

- Palestine falls under Ottoman Rule from the Mamluks (Ottoman-Mamluk war).

- The Balfour Declaration was a public statement issued by the British Government announcing its support for the establishment of a "national home for the Jewish people" in Palestine.

Second Punishment

- Defeat of the Ottoman and Palestine came under control of Britain.

- Israel declares independence, triggering war with the neighbouring Arab nations.
- Between 1947-1949, about 750,000 Palestinians were expelled from their homeland known as *Al-Nakba* (the Catastrophe).

ATTRIBUTES OF THE RIGHTEOUS SERVANTS

Surah An-Nisa, Ch.4:V.70 – Obedience to Allah and the Holy Prophet Muhammad ﷺ

According to the Holy Quran, the preeminent attribute of a righteous servant is obedience to Allah the Almighty and the Holy Prophet Muhammad ﷺ. This obedience is the cornerstone of reaching the blessed station of being righteous (*Salih*). According to Ch.4:V.70, the favoured ones have been divided into four classes, the topmost being the Prophets and the lowermost the righteous

وَ مَنْ يُّطِعِ اللّٰهَ وَ الرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَ الصِّدِّيْقِيْنَ وَ الشُّهَدَآءِ وَ الصّٰلِحِيْنَ وَ حَسُنَ اُولٰٓئِكَ رَفِيْقًا

Translation: *And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the* Righteous*. And excellent companions are these.* (*Ch.4:V.70*)

The Holy Quran offers a bold and emphatic statement: the righteous in Allah's sight are those who demonstrate obedience to Allah the Almighty and follow the Holy Prophet of Islam, Muhammad ﷺ, the Chosen One, the Chief of Prophets. This emphasis on following the Holy Prophet ﷺ is further supported by the verse which speaks of Prophets generally, stating, '*And those who believe in Allah and His Messengers, they are the Truthful and the Witnesses in the sight of their Lord*' (Ch.57:V.20). When considered together, these verses suggest that while followers of other Prophets may attain the ranks of the Truthful and the witnesses, the followers of the Holy Prophet Muhammad ﷺ have the potential to achieve even higher stations.

Surah Al-Anbiya verse 106 – Acceptance of the Promised Messiah عليه السلام

In the context of the promise, '*My righteous servants shall inherit the land*' (Ch.21:V.106), the preceding verse (Al-Anbiya verse 105) offers crucial insight. This verse strengthens the arguments presented in Surah An-Nisa, verse 70, and reveals who are the righteous servants who will inherit the Holy Land and the establishment of lasting peace in Palestine.

Ch.21:V.106 directly connects to the grand prophecy of the revival of Islam and its ultimate triumph over all religions at the hands of the Promised Messiah عليه السلام and his successors (*Khulafa*) in the Latter Days.

يَوْمَ نَطْوِى السَّمَآءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَاْنَآ اَوَّلَ خَلْقٍ نُّعِيْدُهٗ وَعْدًا عَلَيْنَا اِنَّا كُنَّا فٰعِلِيْنَ ـ

Translation: '*Remember the day when We shall roll up the heavens like the rolling up of written scrolls by a scribe. As We began the first creation, so shall We repeat it—a promise binding upon Us; We shall certainly perform it*'. (*Ch.21:V.105*)

The verse '*We shall roll up the heavens like the rolling up of written scrolls by a scribe*' signifies a complete transformation to occur through the Holy Prophet Muhmmad ﷺ —

"It is a new world and a new heaven, and it is a new God and a new creation. Shibli has very well captured the state of affairs of this transformation in the following verses: '*The heavens exhibit new expressions; A different breeze is in the air. New tales have been started; The old songs and melodies are gone. The heavens had breathed new charm; The old traditions are fading. There is a new shine in the stars; The ways of the Heavens appear to have changed. The country and the religion have a new look; The skies are new, and the earth is new*'." [Chiefs of the Prophets, Life of Muhammad ﷺ, Sheikh Abdul Qadir, Page 52]

The phrase '*so shall We repeat it*' in this verse signifies that Islam will be revived and triumph again in the world after a prolonged period dominated by materialistic and godless ideologies associated with *Dajjaliyat* represented as the so-called western civilisation.

'He will plan the Divine Ordinance from the heaven unto the earth, then shall it go up to Him in a day the duration of which is a thousand years according to what you reckon.' (Ch.32:V.6)

"The Holy Prophet Muhammad ﷺ is reported to have said that faith will ascend to the Pleiades and a man of Persian descent, namely the Promised Messiah, will bring it back to the earth (Sahih al-Bukhari). With the appearance of the Promised Messiah عليه السلام in the 14th century A.H., the process of decay has been arrested and a renaissance of Islam has taken place." [Five Volume Commentary]

The ultimate victory of Islam in the Latter Days brought about by the Promised Messiah (as) is also supported by several Quranic verses, including Ch.9:V.33, Ch.48:V.29, and Ch.61:V.10.

Hazrat Khalifatul Masih V ايده الله تعالى بنصره العزيز states: "In this age, Allah the Almighty sent the Promised Messiah عليه السلام for this very purpose; to present the teachings of Islam brought by the Holy Prophet ﷺ– which Muslims have forgotten and are not following correctly – in their true light and to remind them to act upon the true teachings of Islam. For this purpose, Allah Almighty established a Community through the Promised Messiah عليه السلام. The prophecy of the coming of the Mesiah and Mahdi was also declared by Allah the Almighty in the Holy Quran, in Surah al-Jumu'ah Ch.62:V.4 ('*And among others from among them who have not yet joined them. He is the Mighty, the Wise*'), and through the Holy Prophet (saw) in the Hadith."

Hazrat Khalifatul Massih V (aba) states: "Now, if the Israelis have once again gained control and are committing oppression, then it is Allah's promise that they will lose this rule, but when this will happen and when those *ibadallah as-salihin* will arise, only Allah knows best…and then the Land will be given to the righteous people, who will be those fulfilling the rights of Allah. **In this era, I believe the majority of such people will be those who have accepted the Promised Messiah عليه السلام**".

"The righteous servants are those who pray and perform good deeds; the Land will not be acquired through swords. The Promised Messiah عليه السلام after his advent, ended such fighting and warfare, in accordance with the prophecy and the Hadith of the Holy Prophet ﷺ. This means that we should focus more on prayers; if we pray, perform good deeds, fulfil the rights of Allah, and fulfil the rights of His creation, then we will also be saved from these oppressors."

"So, the Palestinians, the Arabs, the Muslims, and all of us need to reflect on how to become righteous servants. Are we to become so by following the Imam of the Age, or at the very least, should we (i.e., the Muslims) not reach a state where our deeds become pleasing to Allah?"

In summary, the 'righteous servants shall inherit the land' are identified as the followers of the Holy Prophet of Islam, Muhammad ﷺ. And in this era, they are the followers of his Deputy, the Promised Messiah عليه السلام.

Ride for Peace – Spain

11th to 13th May 2024

Report by Usman Ahmed, serving as Qaid Tabligh, Majlis Ansarullah UK

Majlis Ansarullah UK organized the second Ride for Peace Cycle event with the help of Ahmadiyya Muslim Jamaat in Spain from 11th to 13th May 2024. The first Ride for Peace event took place in Valencia in 2023. This year, the Ride for Peace was held around the scenic village of Pedro Abad, with Masjid Basharat being the focal point of the ride. Over the course of 3 days, Ansar cyclists completed a distance of approximately 250 km and scaled an altitude of almost 9,000 ft.

Departure and Prayers

On the 10th of May, cyclists gathered outside Mubarak Mosque, Islamabad, where immediately after the Friday prayers, they had a short audience with Hazrat Ameerul Mu'mineen Khalifatul Masih Al-Khamis (aba). Huzur Anwar prayed for them and for the success of the event.

Leadership and Participation



Hafiz Ijaz Ahmad Tahir sahib, Naib Sadr Saf-e-Dom and chairman of the Ansar Cycling Club, led the group as Ameer-e-Qafla. In addition to Hafiz Ijaz Ahmad Tahir sahib, 6 members of the National Majlis-e-Amila Ansarullah UK were also part of the group as cyclists and in supporting roles.

Unique Aspects

The event was unique in many respects:

- Held in Pedro Abad, where the first purpose-built mosque since the end of Muslim rule in the 15th century is located.
- Attended by a record number of 40 Ansar from the UK and 60 guest cyclists from Spain, with participants from France, Japan, and Africa.
- Supported by 13 Ansar members from the Isaar team and the Qaid Isaar Majlis Ansarullah UK, who managed Ziafat and guest arrangements for evening functions. Qaid Tabligh Majlis Ansarullah UK managed outreach events, promotion through social media, and encouraged Ansar to engage with the public to convey the true message of Islam.



Outreach Events

On the first and second days, outreach events with guest cyclists and local residents were held. The first event was attended by 80 guests, including mayors and dignitaries from Pedro Abad and surrounding towns. Ansarullah members organized an exhibition covering the history of the Ahmadiyya Jamaat in Spain, showcasing the Holy Quran and its translations, books of the Promised Messiah (as) and Khulafa-e-Ahmadiyyat, leaflets, and previous Ride for Peace events.



Historic Ride to Cordoba

On the third day, cyclists rode to the historic city of Cordoba, crossing the historic Roman bridge into the city. They were witnessed by many thousands of people and greeted by journalists at the end of the ride.





Media Coverage and Social Media Engagement

The event was covered in a regional newspaper, considered a mainstream news outlet of Cordoba and Andalusia. Three articles over the three days were published in the paper and on their website. Highlights of the ride and outreach programs were shared on social media (X platform) throughout the three days. A total of 271 social media posts generated 661 engagements and reached a potential audience of 69,000 people.

news-paper-coverageDownload

Pedro_Abad_Cabalgata_news-13.05.20241Download

Tablīgh Stall & Qur'an Exhibition

Baitul Ehsan Region

Majlis Morden Park

Majlis Ansarullah Morden Park held a Tabligh stall on 2nd June 2024 at Mitcham Town Centre.



Bashir Region

Majlis Putney

On 2nd June 2024, Majlis Ansarullah Putney held a Tabligh stall. Three members of Jamaat participated. They gave 15 leaflets and spread the message of Islam Ahmadiyyat



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East Midlands Region

Majlis Burton

Majlis Ansarullah Burton held a Tabligh stall at Burton Town Centre on 8th June 2024.





Majlis Ansarullah Burton set up a stall on 29th June 2024 in Allenton Derby.



Majlis Leicester

Majlis Ansarullah Leicester had a good Tabligh stall session in Leicester City Centre.



Fazl Region

Majlis Mosque West

On 1st June 2024, Majlis Ansarullah Mosque West held a Tabligh stall at South Field Station.



Noor Region

On 22nd June 2024, Majlis Ansarullah Noor Region organised a Qur'an Exhibition and Tabligh Stall near Poundland Mitcham.



Majlis Upper Mitcham

On 2nd June 2024, Majlis Ansarullah Upper Mitcham organised a Tabligh Stall near Amen Corner.



On June 13, 2024, Majlis Ansarullah Upper Mitcham organized the Village Tabligh Stall and a meeting with Christians at Village Merstham.

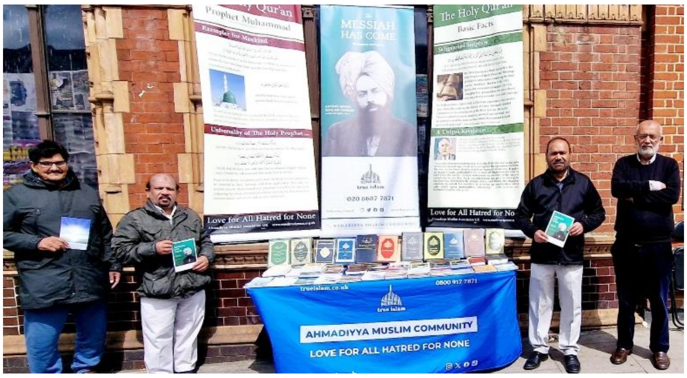




South Region

Majlis Norbury

At Norbury, Majlis Ansarullah Norbury set up a city Tabligh stall on 1st June 2024.



Tahir Region

Majlis Burntwood

Majlis Ansarullah Burntwood held two city Tabligh stalls on 1st June 2024 at Earlsfield Garratt Lane.





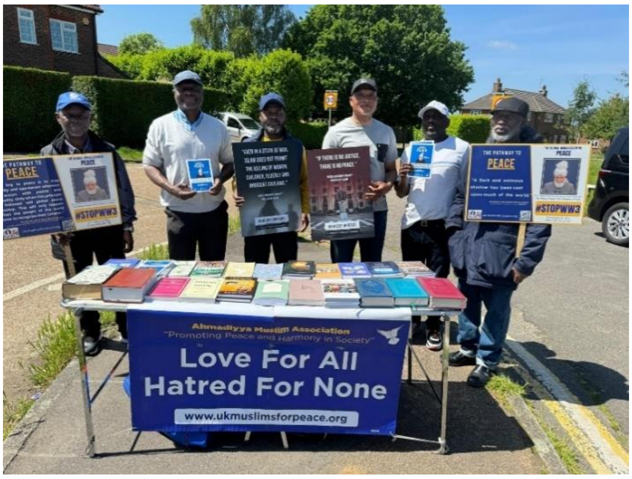
Majlis Clapham

At Clapham Junction, Majlis Ansarullah Clapham set up a Tabligh stall on 2nd June 2024. Abdul Basit sahib and Abdul Raziq Rana sahib participated. They gave 2 books and 50 leaflets and chatted positively with 2 people.



Majlis Peckham

Majlis Ansarullah Peckham held a Tabligh stall at Lower Kingswood on 2nd June 2024.



Wales and SW Region

Majlis Cardiff

Majlis Ansarullah Cardiff held a Tabligh stall on 1 June 2024 in Albany Road.



بسم اللہ الرحمن الرحیم

اللہ تعالیٰ سے دعا ہے کہ وہ حضور انور ایدہ اللہ تعالیٰ بنصرہ العزیز کو صحت وسلامتی والی لمبی عمر عطا فرمائے اور آپ کے سایہ میں جماعت کو دن دوگنی اور رات چوگنی ترقی عطا فرمائے۔ آمین ثم آمین

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Eid Milan Party

Fazl Region

Majlis Fazal Mosque

On June 23, 2024, the Majlis Ansarullah Fazl Mosque organised and managed an event celebrating Eid ul Adha at Fazl Mosque.







Simultaneously, two exhibitions were held: the Holy Quran Exhibition and the Humanity First Exhibition, which generated significant interest from the guests. Three copies of the Holy Quran and ten books were distributed at the attendees' request.



Da‘iān ilAllah Class

Noor Region

On 30th June 2024, Majlis Ansarullah Noor Region organised a Da‘ian Class on Zoom. This class was attended by 16 Ansar.

The class started with reciting the Holy Qur'an by Nazar Muhammad Khokher Sahib.

After that, Professor Muhammad Nawaz Sahib (National coordinator) delivered an inspirational speech. He reminded the attendees to start their day by reciting the Holy Qur'an with meaning. Then he gave examples from the Bible and Christian scholers ,Shah Wali Ullah Sahib, about the time of Hazrat Mirza Ghulam Ahmad Sahib the Promised Messiah (as).

After that, he gave the example of Hazrat Mirza Ghulam Ahmad Sahib (as) publishing the book in which he wrote, "Allah says I will spread your message on the corners of the Earth." When Promised Messiah went to the publisher, he

questioned that you are one and how you said that. Now, we all Ahmadis are witnesses that Ahmadiyyat have spread to all the corners of Earth. It's Allah who spreads the message.

Now it is our duty to come out and spread the message that Messiah Has Come.

Other Tablīgh Activities

Baitul Futuh Region

Majlis Baitul Futuh South

Since the last six months, Majlis Baitul Futuh South has continuously been involved in and participating in various Tabligh activities, including city stalls, village stalls, contact with churches, discussions, local events, including neighbour visits, etc. With these efforts, they have achieved six Bai'ats.

East Midlands Region

On 19th June 2024, a representative from Majlis Ansarullah East Midlands region attended a local Primary School assembly in Nottingham and delivered the morning assembly on the topic of "Importance of Hajj and Eid ul Adha in Islam." They described the full background of Haj and various rituals during Hajj, and a video showing clips from various stages of the Hajj was shown to pupils.

Pupils from 10 classes attended the assembly. The school registered 95% attendance, which gave the total attendees 285 pupils, 10 class teachers, and 10 teaching assistants.

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QIADAT ISHAAT



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